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WASTE-BASKET OF WORDS.

SCULCH. — This word is in common use in New Castle, N. H., as meaning any useless thing, refuse, but is never applied to persons.

GORM. — This is almost a synonymous word. It has perhaps a shade of disgust or contempt, in excess of "sculch." — *John Albee.*

PLUG. — Of Miss Alger's three words, one only, "plugging," is new to me, and may have been originally a perversion of "ploughing." "He went ploughing along." In that very amusing book, Greene's "In Gipsy Tents," a young girl describes a drunken old man, walking on through the lanes at night. "He never spoke, but just went boring on like some old hedgehog" (p. 178). This seems much the same association of ideas.

SPRAWL. — This word, in the sense of vigor or force, is not uncommon in rural New England, and I have heard it even in Boston. It seems akin, by the association of sound, to "sprit," "spunk," and "spirt."

GORM. — A very local word, which I have heard in but two places. In an old note-book of my own, kept in 1851, I find the entry, "Gorming : gawky or awkward. Amesbury, Mass. Some twenty years later I heard it from a man mending the road near Bethlehem, N. H., who described the gigantic family of Crawford, the White Mountain pioneers, as being "all gorming men," *i. e.* large and powerful. Twice only I have thus encountered the word, but it will be remembered that Dickens in "David Copperfield" has the word "gormed" as a sort of oath. "When I go a-looking and looking about that theer pritty house of our Emily's, I'm — I'm gormed," said Mr. Peggotty with sudden emphasis; "theer! I can't say more — if I don't feel as if the littlest things was her, a'most." The vast weight attributed to this asseveration seems to convey the same meaning of bigness and substance. — *T. W. Higginson, Cambridge, Mass.*

BELLYGUT, BELLYHUMP. — Terms used in "coasting." To lie on a sled with the face down.

BUMSQUIZZLE. — A term of raillery. "O bumsquizzle!"

CLIP. — A blow. "To hit him a clip."

GARBLE. — To "garble" drugs, *i. e.* to sort them, and free them from impurities.

PATTER. — To work in a fussy manner. Same as *potter* or *putter*.

PUTTY-HEAD. — A term of reproach. Soft head, stupid.

WHIP-STITCH. — An expression of time. An instant, moment. "Why, every whip-stitch you see so and so."

The following phrases are reminiscent of my boyhood in Maine : —

"He has n't got a bit of *sprawl*," "If he had the *sprawl* of a louse." These were spoken of a shiftless fellow who seemed unable to provide properly for his family.

"A great *gorming* (*i. e.* awkward) creature." "He *gormed* all over the table." The last was said of one whose table manners were not up to the rural standard.

BELLYBUNT. — [See *Bellygut* above.] This word, in common use in the Kennebec valley, I find to be familiar to several acquaintances as formerly used in other sections of Maine. Boys in Allston, Mass., when riding flat on their sleds with their faces down, are now said to ride "*Bellybumps*."

KNEEBUNT. — Another coasting term, used to denote the side-saddle fashion of riding the sled.

When a boy throws himself upon a sled in motion in either of the positions noted, he *bunts*, or *bumps*, or *plumps*, etc., upon it, according to the manner of speech in his locality. — *James C. Brown, Brighton, Mass.*

FOLK-LORE SCRAP-BOOK.

A WOMAN ELECTED A CHIEF OF THE SIX NATIONS. — The "World," New York, April 10, 1892, contains an account of the election of Mrs. Harriet Maxwell Converse to the dignity of a chief of the Six Nations.

Mrs. Converse, who has long been known for her interest in the Indian tribes of the Six Nations, was adopted by the Senecas in April, 1890, as a member of their tribe. That honor was shown in recognition of her zealous services to defeat a bill before the Legislature to which the Senecas were bitterly opposed. Mrs. Converse was the first white woman who ever received adoption, though her father and grandfather, who were Indian traders, were members of the Seneca tribe.

During September, last year, a condolence was held at Tonawanda, and Mrs. Converse was invited to be present. The invitation was extended in behalf of the Six Nations by their President, Daniel La Forte. Condolences are held by the assembled chiefs of the Six Nations in memory of a chief, whenever one dies. The memorial ceremonies are followed by an Indian council, at which another chief is elected. The last condolence council was held by the Onondagas, Tuscaroras, and Tonawanda Senecas, who yet adhere to the tribal law.

On these occasions it is customary to have a memorial march, which is led by the "chanter" of the condolence. This leader chants a sort of requiem. Mrs. Converse joined in the march and followed the chanter, leading what is known as the Snipe Clan. The procession, numbering about one hundred and fifty Indians, gathered at the home of one of the great chiefs.

After the condolence council was over, the election of one sachem and four chiefs took place. Then the name of Mrs. Converse was offered by an Onondaga Indian. Being only familiar with the Senecan tongue, Mrs. Converse did not know what this act signified, and has only recently learned that they contemplated making her a chief. As this was the first instance in which a woman had been proposed for the office, it had to be created for Mrs. Converse.

A few days since, Mrs. Converse was again summoned to the Onondaga